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CONTENTS

Editorial Notes

Mrs. Duncan : Enigma

By B. Abdy Collins

Margery : A Great Medium

By Mrs. Hewat McKenzie

Time in Relation to Psychic Processes

By J. Cecil Maby, B.Sc., A.R.C.S., F.R.A.S.

BOOK REVIEWS. NOTES BY THE WAY. INSTITUTE ACTIVITIES

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MARGERY CRANDON

THE QUARTERLY JOURNAL
OF THE
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PSYCHIC INVESTIGATION

EDITOR - Mr. B. ABDY COLLINS, C.I.E.

*Responsibility for the contents of any article appearing in these Transactions rests entirely
with the contributor and not with the Institute.*

VOL. XX

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No. 4

EDITORIAL NOTES

We must commence by apologising to our readers for again inflicting on them an article by our own pen. The fact is that at the present time, it is very difficult to arrange for contributions and that on which we were relying failed us. So, at the last moment, we were compelled to fill the gap. It must be looked on as an introduction to an article by a well-known writer, who has had years of experience with Mrs. Duncan.

* * *

Miss Dallas has written questioning our statement that Sir Oliver Lodge blessed the doctrine of "antecedent improbability." Unfortunately in war conditions we wrote without checking the reference and separation from a good library makes it impossible to quote his actual words. In his Foreword to Professor Hans Driesch's *Psychical Research* he wrote "The method of science . . . is to stress all *veræ causæ* to the uttermost and not to assume anything in the smallest degree abnormal unless all normal causes are carefully excluded." This is not the actual reference we had in mind but it is near enough. We never meant to accuse Sir Oliver of championing this argument in its extreme form. It will be seen from a careful reading of our remarks that we did not intend to decry a moderate statement of this position which was characterised as "reasonable enough." Exception was only taken to the absurd exaggeration of it. Miss Dallas makes the excellent point that the hypotheses put forward by many interested in psychical research themselves involve antecedent improbability of an extreme type.

We wonder how many of our members have read *Clairvoyance and Thoughtography* by Dr. Fukurai, a Japanese scientist interested in psychical research. Published in 1931, it contains some of the most remarkable evidence for clairvoyance and the power of the human mind yet produced. Under the strictest experimental conditions not only were letters in sealed envelopes or on undeveloped plates read successfully but by concentration of thought one or two mediums were able to impress on an undeveloped plate a Japanese character written on paper and placed before his or her eyes. The plate on being developed showed the letter on which the medium had concentrated. This demonstration of the power of mind over matter proved so disturbing to his fellow scientists that Dr. Fukurai was forced to resign his fellowship at the Imperial University at Tokio. Too little attention seems to have been paid to these experiments, though we believe that some attempts were made to repeat them in America.

* * *

We visited Leeds in October and had the pleasure of meeting Mr. L. Allison, Honorary Secretary of the Leeds Psychic Society, which is very much in being and has a full programme for the winter session. We congratulate the society on its enterprise. Mr. Alec Taylor, we regret to say, writes that the Sheffield and District Society is practically at a standstill, having had to give up its premises to a "blitzed" firm and to store its library. We offer our condolences. There seems to be a possibility of a new society being formed at Newcastle and we hope this may become a fact. Of Edinburgh we made mention in last issue.

The existence of these societies affiliated to the Institute—an affiliation which was originally made with the British College—raises questions of great interest. It seems obvious that societies for psychical research situated in different parts of the country could obtain many benefits by close association with each other. How exactly this can best be effected might be discussed at a meeting which must, we fear, stand over till the end of the war. Meanwhile, we hope that they will keep in touch with the Institute. PSYCHIC SCIENCE will gladly publish news of their work.

MRS. DUNCAN : ENIGMA

By B. ABDY COLLINS

Physical mediumship has aroused more interest among the public than mental phenomena, and there has always been the keenest controversy over the actual facts. Wonderful things are alleged to have been seen by witnesses of the highest standing in the scientific world and by professional conjurors, who have testified that they cannot have been accomplished by normal means. Many physical mediums of repute have been exposed and there are few who have not been detected at least once in trickery. These lapses, if lapses they are, naturally cast suspicion on those occasions, however numerous, on which phenomena have been witnessed under conditions satisfactory to acute observers. If fraud, conscious or unconscious, is admitted to have occurred, does it follow that that particular medium cannot have produced genuine phenomena at another time? This is the crucial question. Those present may be convinced and the record of the proceedings may be perfect—though it is rarely, if ever, not criticised—but others will always suspect that somehow or other they were deluded.

A technique for sittings for physical phenomena has gradually been developed. They must take place on (so to speak) neutral ground—if possible a laboratory specially designed for the purpose. Those present must be known to each other and of the highest probity. The sitters themselves must be controlled, preferably by automatic electrical contrivance. The medium must be searched, dressed in a special dress, immobilised in his chair and controlled throughout. The light, if daylight or a white light is forbidden, must be as bright as possible. A contemporary shorthand record must be taken and attested by all present. And so on. Unfortunately, the stricter the control, the fewer and less convincing the phenomena—"and naturally so," say the sceptics. It is not too much to say that sceptical observers have rarely observed anything worth recording under these conditions. Such things as are seen and perhaps photographed by modern methods always seem suspicious and

are keenly criticised. The published results of Baron von Schrenck Notzing are a good example. Prof. Charles Richet's accounts of phenomena produced by Marthe Béraud (subsequently Schrenck Notzing's medium) were disbelieved because she herself was alleged to have confessed they were fraudulent. Her case is especially interesting because when in 1920, years later, she sat in London with the S.P.R. and some phenomena, though very weak, were observed, regurgitation was put forward as a possible theory. Fraud was impossible under the conditions imposed. Richet, himself a physiologist of international repute, ridiculed the suggestion. "How can masses of mobile substance, organised as hands, faces and drawings, be made to emerge from the oesophagus or the stomach? No physiologist would admit such power to contract those organs at will in this manner."

For my part, I am not very much interested in partial materialisations. They have their value, but the real thing is the appearance of fully developed forms which behave in every way like human beings and are solid to the touch. The great point about such manifestations is that they reduce the necessity for control to a minimum and make every credible witness of value. Scientific knowledge is unnecessary to assess the value of the evidence. If a human form is seen by a number of people in good light, is recognised and gives evidence of identity, especially if it walks out into the room among the sitters, only two normal explanations are possible, either there is a confederate, or else it is an impersonation by the medium. Under certain conditions, the presence of a confederate is impossible, as will be seen later, and impersonation of several individuals of different heights and shapes becomes the only solution to satisfy the sceptics. Where this is incredible, it remains merely to cast doubt on the evidence of the witnesses. However good and apparently unanswerable the testimony may be, if the medium has been convicted of fraud, few will believe it. Is such an attitude really justified or not?

Let us consider the specific case of Mrs. Helen Victoria Duncan, the famous Scottish medium. A brief history of her will be found in Dr. Nandor Fodor's *Encyclopædia of Psychic Science*. In 1931, she underwent a prolonged examina-

tion at the London Psychic Laboratory under the auspices of the London Spiritualist Alliance. Something like eighty sittings were held under the strictest conditions and the first reports, in February and May, 1931, disclosed a favourable impression. Towards the close she was also giving sittings at the National Laboratory of Psychical Research. In July, Mr. Harry Price, its Director, accused her of fraud in the *Morning Post* and later published a report entitled "Regurgitation and the Duncan Mediumship." A few days after the *Morning Post* article a brief final report appeared in *Light*. It branded Mrs. Duncan as a clear-cut fraud and quoted a confession of her husband. Many persons defended her but without avail. In January, 1932, she was again "exposed" in Edinburgh. "Peggy" her secondary child control, who walks out into the room on occasions, was alleged to have been seized and found to be identical with the medium. She was prosecuted and fined £10. Psychical research ceased to have any interest in her and *Light* refuses to permit mention of her. So far as London is concerned, her career was at an end. Not so, the provinces. Mrs. Duncan has continued to sit at Edinburgh, where she now lives and to pay visits all over Great Britain. She commands large fees (for a medium) and the great majority, at any rate, who sit with her regularly, believe firmly in her phenomena. Are they credulous fools or are there genuine manifestations to be seen and heard?

Let me first of all describe the usual circumstances which attend her séances. These may be held in private houses but many take place in the séance rooms of the Edinburgh Psychic College and other reputable societies. In the latter case Mrs. Duncan arrives by herself with a small attaché case, the contents of which anyone may examine. She is stripped by a committee of ladies, her hair is examined and she is dressed in a thin black dress and knickers with slippers and no stockings. She has nothing in her hands and is conducted by the ladies into the séance room where she seats herself in a chair in a corner of the room across which curtains can be drawn. Anyone may and usually someone does examine this so-called cabinet. Mrs. Duncan falls at once into a stertorous trance and the curtains are drawn. The sitters start to sing a verse of a hymn and within a minute

or two "Albert" her main control, starts to talk in a loud voice with a good "Oxford" accent. Mrs. Duncan in her normal state speaks with a marked Scotch brogue. There is a red light often controlled by a rheostat and though "Albert" always complains, if it is too strong, very often for practical purposes the light is as good as daylight.

Very soon, full-sized figures begin to appear. They are of all shapes and sizes from quite small children to fully-grown men and women. "Albert" himself when seen is very tall—at least six feet. Mrs. Duncan is, I should say, well under five foot six inches and can only be described as massive—limbs, body and all. *Her complexion is a dull red.* The figures with pale glistening faces usually stand just outside the cabinet with the head and body down to the knees clear of the curtains, but often walk out into the room. The heads are usually covered with white drapery, which envelops the rest of the body, except the face and neck. The figures move and converse in an animated manner. Sometimes the voice is husky and feeble. At other times it has great strength. I myself have heard these "phantoms" talk loudly in broad Scotch, Lancashire and Yorkshire dialect, as well as in educated southern tones. They give facts about themselves which are convincing to their relatives and friends, myself and my wife included.

All these things are within my personal experience, of which I have copious notes recorded within a few hours of the sittings. I have also seen Mrs. Duncan in a bright red light stagger across the room with arms outstretched in continuation of her shoulders. As she reached the furthest point from the cabinet, a white stream or streamer suddenly appeared reaching from her mouth to the floor and she walked backwards thus in full view back through the curtains. At other times I have seen voluminous folds of white material falling in masses to the ground. I also have in writing the experiences of reliable witnesses from all over the country and have myself questioned numbers of level-headed persons. One man recently informed me that he had talked to the figure of his brother complete with an exceptional head of hair (no white shroud in this case) of which he had in life been proud and been convinced by his appearance and by proofs

of identity given by him. The same witness told me (and this was corroborated by others) that only a few days ago Mrs. Duncan appeared with several small fairies a few inches high standing along her arm and bowing and smiling to the audience! He has also seen a perfectly formed dog sitting on Mrs. Duncan's lap, recognised by and recognising its mistress. Many persons have seen "Albert" standing by Mrs. Duncan or walking out of the cabinet with her—among these my old friend, the Rev. Maitland of Darsham Vicarage, Suffolk. At Edinburgh, a slim girl, deceased daughter of one of the members of the committee, has frequently walked out into the room and conversed with her mother and others present. "Peggy" the secondary control—the subject of the court case above—still does the same. Dr. Margaret Vivian of Bournemouth sends me notes of an occasion on which she saw the figure of a young girl who walked out into the room sink through the floor.

At other times the phenomena are poor and even have the appearance of a patent imposture.

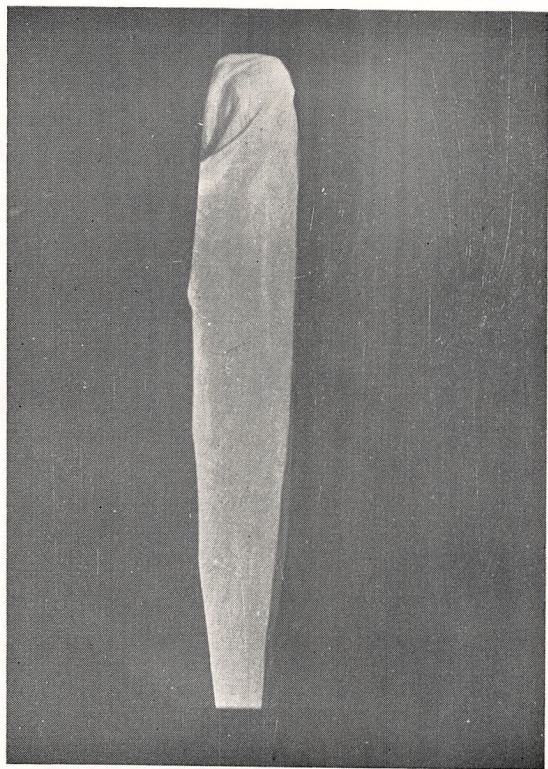
What are we to make of all this? Are we all deceived? Mr. Harry Price to whom I showed my own notes, says "Yes. You little know what wonderful paraphernalia in the shape of collapsible rubber figures are at the disposal of mediums and what a trade is done in them." Whatever may be the explanation of Mrs. Duncan's phenomena, this is not it. Does she regurgitate rubber figures, clothes and all? Or is a member of the Edinburgh society a confederate and has she confederates in every psychical and spiritualist society she visits? Absurd! The amount of drapery, etc. produced is astonishing. At a recent séance at Edinburgh a Church dignitary clad in flowing mauve vestments is said to have come out. Others have seen Red Indians complete with headdress.

For my part, I have racked my brains for any possible normal explanation. I am by no means credulous and have unmasked one famous medium who took in a local psychic college and its committee over a period of many months. In this case, impersonation was the explanation. Impersonation cannot explain Mrs. Duncan's figures, in spite of what occurred at Edinburgh in January, 1932. She has no white

garment or stuff on her, and the figures are of all sizes and shapes. I have examined them closely at near range in good light. They often have small waists and/or sharp features, while they are always pale, if not with a ghostly glistening white complexion. Children of 3 or 4 feet high appear. How do I account for the fact that "Peggy", when seized turned out to be Mrs. Duncan? If this is correct, I can not account for it. It has often been suggested, e.g., when Florence Cook was seized, that if a figure is clasped and cannot return to and be absorbed by the medium, then the medium is brought to the figure and there absorbs it. To advance such a theory, seems like special pleading and I hesitate to endorse it, but what other explanation is there? Can plump red faced Mrs. Duncan (I hope she will forgive me) impersonate a slim pale girl?

The voices, too, present a great difficulty. If Mrs. Duncan produces all of them, then she is a greater impersonator than has ever appeared on the English stage, and could easily command two or three hundred pounds a week on the Halls—from ten to twenty times her present earnings. There is nothing forced or unnatural in the voices. Each voice, whatever the accent or dialect, is perfectly normal.

I would like to refer again to the "ectoplasm" which formed the main ground of her condemnation in London. The facts as stated in the reports are full of inconsistencies. Here is one extract from the report in *Light*, of May 16th, 1931. "The medium came out of the cabinet with no 'ectoplasm' showing and stood in the red light at a distance of about 18 inches: the mouth opened and the substance was seen gradually forming on the tip of the tongue until it resembled a cherry. It afterwards swelled up in the mouth, unfolded and hung down about 8 inches from the mouth . . . remained for one minute: then it began to retreat into the mouth and gradually disappeared until the mouth, wide open, was seen perfectly empty. . . . No muscular contractions suggesting swallowing or vomiting occurred. . . . When the substance retreated into the mouth, it diminished at the tip of the tongue into the likeness of a cherry, as it at first appeared. The cherry-like mass disappeared into a small point and finally vanished altogether. None of the substance appeared at any time in the pharynx."



“ ALBERT ”

In the July report it was said that samples taken at five different times—one cut off when hanging from her mouth—had been analysed and were variously stated to be a mixture of paper, cloth and something similar to white of egg a piece of surgical gauze soaked in resinous fluid, etc., etc. In spite of the clear description in the first report, it was said to be “proved” (*how* it is not said) that “the material was swallowed by Mrs. Duncan . . . and subsequently regurgitated by her.” Yet Mrs. Duncan is not abnormal in any way. I have before me four X-ray photographs of her taken after a barium meal, with a medical report stating that her stomach and œsophagus are not abnormal and there is no diverticulum. Only the other day I saw her produce quite three yards of voluminous material under the conditions described previously, which made concealment about her person impossible and the only normal explanation this so-called regurgitation. The material was beautifully white and dry. So far as I am concerned, whatever may be the truth, I entirely disbelieve in regurgitation.

Anyhow, regurgitation cannot explain the complete figures which appear. As shown above, these figures cannot be impersonated and where does Mrs. Duncan get all the clothes, the hair, etc. ? Is it suggested she could regurgitate collapsible rubber shapes as well ? Richet shows this is absurd. Confederacy alone could explain them. Next we have the figures of slim girls which come out into the room. Impersonation alone could account for them and the result of the prosecution in 1932 appears to prove this. But no one I have met who has seen them will admit the possibility for an instant. Besides, what of the figures which sink through the floor ? And what about “Albert” when seen with the medium ? Impersonation cannot explain this and we have to fall back on the rigging up of a figure by masks or inflated rubber forms. The accounts of this phenomenon vary. In the May report (*Light*, 1931), it is said “a figure said to be ‘Albert’ himself has appeared several times, in height some six inches taller than the Medium, who was visible at the same time but the head was indistinct and disproportionately small.”

I reproduce a photograph taken in the Bath Road Spiritualist Church seance room at Bournemouth, by Dr. Macgillicuddy

in December, 1931, in the presence of Dr. Margaret Vivian, Sister Worley, Mr. F. P. Reid and his wife, Mr. Blake, Miss Wadlow and others. It represents an attempt to photograph "Albert" and Mrs. Duncan together. The sitters saw them together but when the photograph was developed this was the result. Before the seance, Mrs. Duncan was searched and re-dressed in the usual manner by Sister Worley, and swallowed methylene blue. In spite of this, the photograph shows masses of white material and is I consider most evidential. It might, of course, be Mrs. Duncan covered with ectoplasm. I am told that Mr. Harry Price who saw it poured scorn on it. If this is correct, all I can say is that he is not a good judge of the value of evidence. I have never seen "Albert" and Mrs. Duncan together but I have seen "Albert" standing as shown in the photograph, a tall figure in white clothes. The curtains then were pulled together and *in a flash* parted and disclosed Mrs. Duncan sitting in trance in her chair, dressed in her usual black seance clothes.

Finally, there are the voices, and the very accurate information about deceased relatives given by the figures and by "Albert." These alone are enough to label Mrs. Duncan as one of the greatest mediums of her time.

What are we to make of all this? I would start by saying that I have a sort of repugnance to accepting physical phenomena of this type. It is with the greatest difficulty that I can force myself to believe they are possible. In spite of this I am convinced against my will that Mrs. Duncan produces complete materialisations of identifiable deceased persons at least equal to those of any other medium ever known to the public and probably superior. If this is correct, as I am sure it is, I attach little value to the conviction for fraud in the Edinburgh court. No medium can expect a fair trial in such cases. The published reports of the L.S.A. speak for themselves. The details given in the last of the three totally fail to explain those contained in the other two. The analyses of the so-called ectoplasm might appear conclusive but though they seem irreconcilable with genuine manifestations, they afford no explanation of the passage quoted above from the second report or the testimony to the appearances of "Albert" contained in it.

Mr. Price's bulletin on the face of it seems damning, but either he and his friends did not have the experiences of the L.S.A. Committee and numerous other persons all over Great Britain or else he has suppressed all mention of them. I have some ground for believing that the second alternative is the true one. In any case, after Dr. Osty's exposé of Mr. Price's dealings with Rudi Schneider I never feel complete confidence in the accuracy of his published results.

It is possible, I might even say not improbable, that like other physical mediums (e.g., Eusapia Palladino), Mrs. Duncan has been guilty at times of conscious or unconscious fraud, but no serious student of psychical research would consider this a ground for rejecting all her phenomena without further examination. In this case the evidence for them is so strong as to be conclusive. If I could publish all the detailed accounts of seances in my possession, I am sure they would bring conviction to unprejudiced minds. I am inclined to the view that the sitters make all the difference to the phenomena. If they have mediumistic power, then good results are obtained. If they have none and are even sceptical or hostile, then the phenomena are poor and so-called fraud may take place.

However, I am satisfied that, enigma though she be,—and all physical mediums are,—Mrs. Helen Duncan is a genuine medium of great power.

OUT OF THE BODY

By John and Erica Oxenham. (Longmans, 3/-.)

This little book compiled with the aid of his daughter records the actual experiences of the novelist John Oxenham, whether subjective or objective, during the few months before his death. The close fall of a bomb seemed for fifteen minutes to blow him into the next world. Thereafter he paid regular visits (or thought he did) and met and talked with many of his friends who had passed over. The record is vivid and interesting. The senior author's reputation will probably get the book a wide circulation and indeed it is as well worth reading as many similar accounts of journeys to the other side.—B.A.C.

MARGERY : A GREAT MEDIUM

By MRS. HEWAT MCKENZIE

The passing of Margery Crandon, of Boston, U.S.A., announced in a paragraph in the *Daily Telegraph* of November 3rd last, follows the death of her husband, Dr. Crandon a year ago, and brings to a close one of the great stories of mediumship. It is, I believe, one of the best documented of any period; reports, signed on the spot by the witnesses of the phenomena in accordance with Dr. Crandon's rule for those who had the privilege of the hospitality of the home in Lime Street, careful séance records from the onset of the work, many hundreds of photographs, books and magazine and newspaper articles, form a wealth of material which provide a continuous record of a range of psychic manifestation scarcely known in this country and even remarkable in the U.S.A. which, since the rise of modern Spiritualism in 1848, has provided many spectacular manifestations. The temperament of the inhabitants, the climatic conditions, seem to furnish a vital magnetic quality which assists the psychic faculty, giving it a speed and intensity which carries it forward to great heights. Also America has a great love of showmanship, and once the Press gets hold of "News" it is broadcast over the Continent in a night and the last ounce of publicity extracted from it. But it is not good for mediumship to be in the limelight; it is a sensitive plant which thrives best in retirement. Margery had to suffer such publicity for the greater part of her career; it may have had its moments of satisfaction, but against that were the ignorant, false and often scurrilous attacks, which must have seared the souls of both partners.

Very early in the mediumship a prize was offered by the *Scientific American*, a popular journal, for proof of physical mediumship. A committee of well-known persons was chosen which included Houdini. Margery entered the lists after due consideration, and sittings were held in the Boston home. But discord arose, "Walter," the brother 'control' of Margery, accused Houdini of seeking to interfere with the famous "box" in which she had consented to sit, by intro-

ducing apparatus which would cast suspicion upon her genuineness. Though several members of the committee were convinced of her honesty, the publicity Houdini made out of it was so scandalous that the owners of the journal did not award her the prize which if won was to be given by her to psychical research.

That was but a foretaste of all that was to come in the years that lay ahead. Out of this controversy Malcolm Bird, then on the staff of the *Scientific American*, became the Research Officer of the American S.P.R., and also a member of the home group which for many years supported Margery loyally, though later dissensions robbed it of some members. To those who looked on it seemed that only a great love of truth could have enabled such continuance in such a thorny path, but even this was not granted by the opponents.

Early in the mediumship, Eric Dingwall, of the English S.P.R. was allowed special privileges of investigation and in a famous letter to Dr. Schrenck Notzing of Munich reported, "It is the most beautiful case of teleplastic telekinetics with which I am acquainted, the control is irreproachable." But on his return to London his report to the S.P.R. was not conclusive.

About the same time a group of Harvard University, instructors, mostly young men with no experience of physical mediumship, held a series of sittings in rooms away from Lime Street. They seem to have previously made up their minds that auto-suggestion on the part of Margery could explain all that might happen; and they broke the rules imposed by Dr. Crandon by publishing a premature adverse report in the *Atlantic Monthly*. The Margery group replied by the publication of a widely distributed pamphlet, "Margery, Harvard, Veritas." But this episode aroused great bitterness and finished the University interest. "The result," said Dr. Crandon, "is a repetition of what mediums have suffered throughout history from the reaction of academic and scientific minds already made up." There never seems to me to be enough preparation through study of the simpler forms of sensitivity by such scientific groups before they tackle the more subtle aspects. Dr. Rhine's approach through telepathy and clairvoyance, undertaken years later, gives promise of a wiser approach in the future.

Out of the interest aroused at this time (1926) Clark University, U.S.A., staged a symposium for and against the reality of psychic facts, and many famous speakers including Dr. Crandon, took part.

About this time also we first begin to hear of the famous thumbprints round which controversy gathered through succeeding years. Dr. Crandon visited London in 1927, and lectured at the British College of Psychic Science showing for the first time in England many of the remarkable photographic results of the mediumship.

PSYCHIC SCIENCE was in the forefront in reporting fully for English readers and dozens of fine photographs were reproduced in our journal. July, 1928, was a special Margery number and those who have a file or can obtain it from the Institute Library should look up this number and remind themselves of the wealth of the mediumship at this time. The voice "cut-out" machine, invented by Dr. Mark Richardson one of the group, was in full swing. I was quite satisfied on my visit to Boston, in 1928, that this was effective in proving the independence of the "Walter" voice and I was sorry it was not possible to demonstrate it in London when Margery paid a visit later. "Walter" was blamed as erratic, eager to be off on new tacks, and yet on certain lines there was the greatest persistence. But it was the home group which enjoyed the best fruits and this is but natural. The guide knows in a degree what power can be tapped there. He is utterly dependent on what he may meet when with a strange group and may be defeated in carefully prepared plans for lack of psychic substance. That is why good physical mediums should never sit without their own supporting group though these can be under control. Automatic writing, the reading of secretly prepared cards in the dark, cross-correspondence at long distances, apports, the discovery of invisible teleplasmic substance by the use of a quartz lens, the appearance of structures, rods, hands, of teleplasm of various densities with power of movement; the mediumship seemed to run the whole gamut.

One of the most outstanding reports in favour of Margery was that given by Prof. Tillyard, F.R.S., the New Zealand entomologist, who had visited Margery on several occasions

with great interest. Then, at the request of Sir Oliver Lodge he was allowed a solus sitting, in a room of a professional man, under his own private conditions. He obtained under his own control several "Walter" thumbprints, was completely convinced of the separate 'voice' of "Walter" who entered into the experiment with gusto, and made a full report to Sir Oliver, later published, in which he expressed his perfect satisfaction. "The privilege granted me by Dr. and Mrs. Crandon I shall always regard as one of the greatest events in my life," is his tribute.

But in spite of this, controversy over the reality of the teleplastic origin of the thumbprints developed as well as to "Walter's" claim that they were his. A visit to London under the supervision of Dr. Woolley, Research officer of the S.P.R., raised acrimonious discussion at a later period. Then came the claim that the thumbprints of Sir Oliver Lodge, had been secured during his sleep in England while the group sat in Boston. Sir Oliver submitted the wax moulds to a finger expert in England with prints of his own fingers. They coincided, but the expert knew nothing of psychics and could only suggest that they could have been made easily from moulds from prints which Sir Oliver might have left on any letter or article. Dr. Crandon asked the expert to produce such moulds, but this was not done.

The greatest blow came when Mr. Dudley, a journalist and one of the original group, declared that he had found through examination of the nearly 200 prints of the thumbprints of "Walter" (said to be verified from a print on a razor blade used on the last day of his life and discovered among his effects some time after the prints began to be received), that they were really prints of the thumb of a Dr. X, a dentist who first supplied the dental wax on which the prints were made at the séances and who was at one period a member of the group. The group on their part accused Dudley of bad faith. Mr. Thorogood, an engineer long interested in psychic study, was appointed to examine the whole matter by the American S.P.R. and issued his report in favour of Margery's probity. Then a Dr. Harold Cummins came on the scene upholding Dudley. The whole matter became so contentious and personal that it was impossible for outsiders to follow it.

For myself, I have no means of saying whether the fingerprints are those of "Walter" or Dr. X, but we have other evidence besides Margery's mediumship that wax moulds, showing skin marks and every detail of what appear to be living hands, have been obtained under strict conditions with Kluski in Warsaw in my own presence there and with the same medium under the supervision of Professor Richet and Dr. Geley in Paris. No claim was made for these that they were the prints of a specific human, living or dead, while in the Margery mediumship it was claimed that not only "Walter's" thumbs but those of Judge Hill—a friend of the circle—had proved survival.

In recent years under Mr. Thorogood's supervision further experiments have been made and a claim that the thumbprints have been secured in a locked box. Other phases have also been investigated and I hope we may have a full report of this period when a considered estimate of the whole mediumship can be made without the heat of personal controversy.

Let us leave these brave pioneers to the judgment of the future with Sir Arthur Conan Doyle's encomium upon them, "The bravest woman and the most self-sacrificing man in America."

SPIRITUALISM

A Statement for the Enquirer. By Mercy Phillimore.
(L.S.A. Publications, 6d.)

This is one of best little pamphlets of its kind that has been written and anyone who needs something to give to a friend who requires an introduction to spiritualism, has the very thing here to hand. Miss Phillimore has had just that experience which qualifies her to give advice to those who are bereaved and anxious to communicate with the one lost, but do not know how to set about it and are in doubt whether they should try. We hope the booklet will secure a wide circulation.—B.A.C.

TIME IN RELATION TO PSYCHIC PROCESSES

[PART I]

BY J. CECIL MABY, B.Sc., A.R.C.S., F.R.A.S.

This paper, which has suffered both long delay and severe curtailment owing to the war, deals briefly with an involved and abstruse problem of philosophy that vitally concerns every serious student of psychological phenomena, namely, the problem of TIME.

We live and have our being within two main frames of experience—they are too abstract, intangible and transcendental to be called entities—to which all other observations are unavoidably referred. I mean, of course, SPACE and TIME. And supernatural, as well as normal, phenomena undoubtedly qualify for inclusion in the space-time system of reference, thereby showing themselves to be perfectly natural, even if they are relatively less common than what we term “normal” occurrences.

In a lecture to the Oxford P.R.A. in 1933 and again in *Light* for February 11th, 1937, I put forward the suggestion that all *physical* phenomena might be said to exist and manifest in SPACE, whereas all *psychical* phenomena have their being in TIME, considered as two distinct “etheric” media. It is surprising that so bold a statement has met with neither rebuke nor elaboration, since, if it is true (as I instinctively believe) it is of the utmost importance to both physical and metaphysical philosophy. I propose, therefore, now to examine the idea a little more fully in relation to the problems of mind and memory as evidenced in cognition, re-cognition, pre-cognition and retro-cognition; though it is obvious that no more than a few brief hints can be made in the space of this short article.

A dualistic interpretation of Nature is necessarily implied; but I see no cause for apology for that in the present state of knowledge, though monistic creeds, with their would-be simplification of science and philosophy, happen still to be popular amongst those scientists who have not outgrown late-Victorianism nor yet absorbed the more profound ideas of

Bergsonian philosophy. Nor am I ashamed at being unimpressed by the more extreme assertions of the Relativitists and time- or multi-dimensionalists, that have already been effectively dealt with by expert mathematicians such as Lodge, Lynch, Eagle and even Prof. A. N. Whitehead (*vide Science and the Modern World*, pp. 61-4 and 72).

Writers such as Hinton, Ouspensky and Dunne have done much to stimulate public interest in veridical dreams, mystical experiences, the subconscious mind and problems of space, time and precognition. They have also rightly endeavoured to relate such psychical phenomena to the latest mathematical conceptions of modern non-Euclidian geometry and so forth. The ultimate *explanation* of such things, however, remains, as usual, far to seek ; and " popular " works on the subject of Time and Precognition, like those on Relativity Theory, have merely submerged the layman's mind in greater gloom than before. For not only the facts, but also the new jargon, are strange and incomprehensible, especially as some common terms of speech have been misappropriated.

What, really, is Time ?

To most people time is simply the positions of the hands of a clock, which, in turn, is regulated at our leading observatories by the relative positions and movements of certain celestial bodies in space. To the mathematical physicist and philosopher it is, however, something a good deal more abstract and problematical than that ; and modern Relativity Theory and its derivatives rightly appreciate that it is practically impossible to nail down and standardise what we call time in absolute or universal terms, nor yet to measure it in the same directly sensible manner that one can, apparently, measure spatial dimensions. Beyond speaking of time as if it were a kind of fourth dimension of space, however, and beginning to talk of various reference systems, the physical scientist's understanding of the true nature of time is self-evidently nil. For instance, to quote the Encyclopædia Britannica article on Time : " Duration, permanence, existence even all presuppose the lapse of time and therefore some means for its detection, or, what is the same thing, some primitive measure of it. The fact upon which all these ideas are based

is the possibility of repetition of experience. . . . We look then for the measurement of time to some process with recognizable repetitions, which may be counted. This replaces the impalpable idea of duration by counted steps and thus brings time into the class of measured quantities." By mechanical clocks, however, true time (see below) is metamorphosed into something semi-spatial and semi-mechanical, and thus arises the modern fallacy of the supposed "space-time continuum," which, on close examination, is seen to be still no more than plain three-dimensional space as we always knew it.

To the good biologist or psychologist, on the other hand, time is something far more vitalistic, and entirely independent of space, matter or mechanics, but bound up with the whole fact of life and being: "*Je suis une chose qui dure*," was the way in which that great philosopher Henri Bergson summed up that fact. For him the central pivot in an understanding of evolutionary development was the living being that is itself both change and movement, and memory was that by which existence is rendered continuous and the concepts of time and duration arise. It is, indeed, because they have never properly understood the vitalistic and psychical basis of sensory perception (the ultimate basis of all physical measurements), but endeavoured to mechanize and spatialize time, that modern mathematical speculators have got into so deep a philosophical morass. In other words, time is, if anything, more real and primary for us as living and conscious organisms than space. For time is within us—part of the very nature of our own psychism—whereas space is external and objective.* Mind, thought and memory are, moreover, completely non-spatial and immaterial, as even the most searching of modern anatomists and physiologists (*e.g.*, Sherrington) have been forced to admit. The psychologist and biologist need not, therefore, be afraid to use a different language from that of the physical sciences, which deal primarily with matter and space. And real advance in parapsychology will only follow after the shackles of mechanistic materialism have been absolutely discarded. The two modalities are incongruous.

"Vital consciousness," I wrote some years ago before

* See the admirable experimental work of P. L. de Nöuy, Chief of the Divn. Molecular Physics, Pasteur Inst., Paris: his book *Biological Time*.

ever having studied or been influenced by Bergson, "functions in true time as its bodily vehicle moves through, and takes cognizance of, the material configurations of objects and their relative movements and physical interactions in true space. But material motions and interactions in *space* have, in themselves, no reference to, or dependence upon, *time* proper, which is solely implicit in a continuity of vital consciousness termed *memory*." And that conclusion—which is the basis of the present article—seems to me to agree closely with the situation as envisaged by Henri Bergson. It also opens wide the door to the metaphysical philosophy of the late Sir Oliver Lodge, who postulated an immaterial psychic medium for mental and spiritual activity; only that I would now suggest that the true psychic medium is not the ether of *space*, but the second frame of experience which we call *time*. And in view of the failure of psychical and supernormal phenomena to fall into the domain of classical physics (*e.g.*, the apparent non-applicability of the law of inverse squares in E.S.P. and phenomena such as precognition and retrocognition), it is very improbable that these two hypothetical "ethers" will be shown, eventually, to be one and the same medium. Had physical and psychical phenomena been referable to the same natural basis all the contentious argument that has been waged about psychic and supernormal phenomena would, surely, never have arisen, nor the periodic rise of materialism have proved to be the undoing of spiritualism, the arts, ethics and religion.

Now time is not merely a vitalistic matter, it is also an intimately personal and individual matter, since it is the sense and measure of individual consciousness. There are, therefore, as many individual "times" as there are also individual "worlds," since the "rate of flow" of time depends on the vital activity of the subject and his frequency of transition from one object of attention (point event) to another. Thus, viewed in retrospect our busiest times seem the "longest," whereas at the time of their actual occurrence they seemed the shortest and conversely—it being a curious psychological fact that "time flies" when we are preoccupied and interested, but drags sorely when we are bored by inactivity. And when one sleeps a dreamless sleep time stands

still entirely, as it might be expected to do also after physical death,* despite the perpetual motion of the astronomical or mechanical clock, which ticks ahead with monotonous spatial uniformity.

Granted that thought and memory have their being in *time*, it is obvious that physical (cerebral) memory traces, in terms of matter and space, are no longer required; whereas both precognition and even retrocognition (backward "time-travelling" into, apparently past ages and other deceased people's memories, that cannot be attributed either to imagination or suggestion and telepathy from living persons) appear a little more plausible. So let us briefly discuss certain aspects of precognition in relation to the problem of time.

Dunne and Saltmarsh on Precognition

J. W. Dunne, in one of his popular articles, speaks of "absolute time, or time 1" and "recorded time," "or time 2," and explains by analogies how he believes that precognition might occur in relation to the nature of time. Thus, in one analogy he pictures a slowly moving pointer (= the conscious self of the observer) travelling over the keys of a piano (= serialised objective events); and the keys are said to be laid out in "absolute time 1," while clock time, "time 2" measures the rate of travel of the moving pointer.

In this analogy, I take it that "absolute time 1" corresponds to "pure duration," regardless of individual psychological ideas as to the passage of time; and to my mind such duration "in time" can be no more than a philosophical abstraction, and must be referred solely to an hypothetical awareness in the mind of God—the eternal, omniscient and omnipresent. Yet those very qualities, which man likes to attribute to the Deity would, surely, automatically annihilate any sense of time for Him; since the sense of time derives not from passive and static endurance, but from relative motion and change in the objects around us, and from the fact that we humans live (sensorially, at least) in

* Time, that is to say, as sensed by ordinary supraliminal consciousness. Possibly, however, some new sense of time might arise after death.

what H. F. Saltmarsh* has called a "specious present"—a limited space-time horizon that shifts with us as we move and endure through life.

In an earlier and more attractive analogy, if I recollect aright, Dunne depicts the "stream of time" as a sinuous river course down which a conscious observer drifts in a boat, observing successive objects (events) on either bank and a little to fore and aft; while overhead soars another observer in an aeroplane (the dreaming or subconscious self), who is able to view a far wider panorama, including much of what to the man below would be called the "past" or "future" course of the river. Needless to say, he in the boat is the normal waking self, whose space-time horizon is relatively limited.

Such analogies are certainly attractive and helpful up to a point. In that they inevitably spatialize time, however, they are misleading and dangerous. And, although I have great admiration for the very clear presentation of Mr. Saltmarsh (see above), the same criticism applies to his analogies and diagrams also. I mean his ideas as to a "specious present," that has different degrees of lateral spread in the time "dimension" according to the relative level of the threshold of supraliminal consciousness (the spread being much wider for the subliminal mind), and his model of the bundle of wires, viewed through a narrow slit of present awareness; the wires representing "world lines," so to say, of different objects enduring in time, or causal series of dependent events, some of which are more or less rigid, owing to their causal predetermination, but some of which the observer can, by his own free will flex slightly, thereby altering their whole future course. Yet is it evident that here again one has unavoidable spatialisation of time and an inference of time-dimensionality much as in Relativity speculations. Such models are, therefore, to be condemned, even though it may be hard to improve upon them in the present state of our (materialistic) science.

Nevertheless, Saltmarsh clearly distinguishes between two conceptions of time, namely astronomical time, which he

* *Vide* his excellent paper: *Report on Cases of Apparent Precognition*, Proc. S.P.R. XLII, 134, Feb., 1934.

says is "admittedly an abstraction," and psychological time, which is "time as experienced." And he points out that time itself is never really experienced directly, only *change*, from which the conception of time is abstracted. Other valuable remarks by Saltmarsh are as follows :

- (1) "The future exists now in the sense that it is determined by the present. Yet it is not immutably fixed, but subject to modifications which are themselves determined by actions taking place in the current present."
- (2) "My theory is that the deepest stratum of the subliminal mind is in permanent conscious contact with this ever-changing future, and that precognitions occur when . . . knowledge acquired by the subliminal of events lying ahead . . . is somehow transmitted through the threshold. . . . Such knowledge can, of course, be only of the future . . . as it then is determined to be by the present."
- (3) I see no reason, and have no evidence for believing, that precognitions of non-determined events ever occur. In fact, I regard them as impossible."
- (4) "Man, as possessing freedom of will, can initiate real change, *i.e.*, can bring into existence an entirely new event. He is, therefore . . . subject to true time."
- (5) "In a sense, we are now, at this present moment, living in the indefinite future; hence the question, 'Do I survive bodily death?' takes on an entirely different complexion."
- (6) "What is it that happens when a completely determined event happens? Being completely determined by events and conditions which already exist . . . its actual happening seems to be reduced to the level of a mere formality."

With all these statements I personally agree, and would only like to point out that merely because certain events can be said to be predetermined on logical grounds—and

will, therefore, actually come to pass, as Saltmarsh admits, despite all the efforts that we may make by free will to the contrary—it is in no way proved thereby that such events therefore “pre-exist” in the space-time continuum. Thus an eclipse of the Sun by the Moon may be *due* to occur on a given date, and *will* so occur, in the ordinary course of events. For, unless astronomers have made a miscalculation or failed to take into account some impending celestial encounter or perturbation of a novel sort, the mechanical sequence will go smoothly on its way to the ultimate event. If, however, mankind of its own free will were, between now and then, to invent and explode some colossal projectile that sufficiently perturbed the Earth and/or the Moon, then the predicted eclipse would *not* occur. . . . And that is exactly what frequently happens in human and vital affairs, in a lesser way. Human affairs, especially, are, therefore, seldom absolutely predictable except in so far as they concern one’s own preconceived and personally willed actions, that will lead to certain natural conclusions. Hence the common successes of mediums, etc. in forecasting the future of individual sitters or their associates and relatives, but the general failure of forecasts affecting more wide and indeterminate issues in which too many free factors are involved.

Precognition or E.S.P.?

To foresee in precise detail the collision, say, of two trains at a certain spot and with specific attendant circumstances, and that well ahead of the actual event in time, would be a premonition deserving of serious philosophical consideration. And it seems that such cases do sometimes occur, however rarely. Even so, the “antecedent improbability” of such events actually pre-existing in time in a time-dimensionalist sense are so great (inherent prejudice discounted) that I feel with Saltmarsh (see item (3) above) that we should first give full credence to all alternative explanations, such as logical (if subconscious) deduction from certain normally or supernormally observed premises, or telepathy from living persons responsible for the railway in question, who may well be aware of certain human intentions, human failings or mechanical faults that might lead to such a disaster

at such a place. And, finally, the possibility of "travelling clairvoyance" to the projected scene of disaster by the extra sensory percipient must be allowed.

The fact is that many of the reported cases of supposed precognition, including those listed by both Saltmarsh (S.P.R. records) and Dunne (collected dreams, etc.) are open to explanation in terms of E.S.P., whether by telepathy from living persons aware of some already past or forthcoming event, or by apparent clairvoyance, or by both together. But I cannot cite actual instances now. And it would be most misleading to speak, as people often do, of "premonition" when the event in question had *already occurred*, though distantly in space, and, say, some written or printed account of it, that we shall actually read shortly afterwards, been composed. Psychical Research has at least proved that the powers of the subjective mind, especially those of some "psychic" persons in a suitable psycho-physiological state, are sufficient to achieve such remarkable results—results that may well lead to "premonitions." Then there is the possibility of extraneous spiritistic inspiration from discarnate minds which may possess yet wider powers and knowledge than those of most living folk; though even these *soi-disant* communicators admit their limitations with regard to many of the greater and less surely determinable issues, and seem to be as much subject to wishful thinking and consequent inhibition as the rest of us. (Cf. the recent "No War" prophesies).

Finally, one cannot properly speak of precognition in a supernormal sense where a forecast, say, of a water diviner's location of an underground stream, and the future appearance of a productive well, or that of a hidden treasure trove and its subsequent excavation, is concerned. For the diviner, dowser or clairvoyant may have already sensed the hidden object by means either of a radiesthetic or a "clairvoyant" faculty, so that it is *present* knowledge, even though still subliminally perceived by him.

[The second part of this article will appear in our next issue.]

NOTES BY THE WAY

The result of the appeal in the last number of the Journal for funds to keep the Institute in existence till the end of the war is a little disappointing. £31 17s. 6d. has been received in all, and these donations are acknowledged elsewhere. A few other promises of help have been forthcoming, and they will be acknowledged in due course. In the meantime, the Institute sorely needs an increase of support from members who value its work.

* * *

This session has been a very busy one. There has been a considerable increase in the number of private sittings given, and the groups have been well attended. It was found necessary to cancel the public meetings on Saturday afternoons for the rest of the winter, but it is hoped that these may be resumed when the evenings get lighter.

* * *

Mrs. Sudbury Hurren gave an interesting series of talks on the "Passing of the Old Age, and the Approach of the New," dwelling especially on the responsibilities of mediums in this most critical stage of the world's history.

* * *

In the present session Mrs. Kingsley Tarpey will give four lectures on Fridays in January, at 2.30 p.m. on "Magnetic Healing, its Past and Future." Mrs. Tarpey will point out the difference between physiotherapy and magnetic healing, giving clinical examples which have been watched by doctors. She will also speak of the effect of her work on plants and seeds, and the psychic aspect of the whole subject.

* * *

On Fridays in February, at 2.30 p.m., Captain S. T. Fripp will speak on "The Philosophic Aspects of the War, and the Aftermath."

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Two members are, in spite of present difficulties, carrying on different lines of research in the Institute, and while it is premature to make any statement, the results promise to be interesting.

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Mrs. Harrison's training classes for mediums continue to be of value, and two more of her pupils have given successful demonstrations to a private group.

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Thanks are due to Mrs. Wardlaw Ramsay for the gift of a book *Rivers of Thought*.

* * *

We regret to record the passing of Mrs. N. Leng-Ward, for many years a member of the B.C.P.S.

BOOK REVIEWS

BELOVED TORCH

By Rupert Kilmartin. (Rider, 3/6)

This is a strange book. It starts as the old old story of a parent who has lost an idolised child and found her again. There is nothing new in this but it is as well written as any similar story and that is saying a good deal; for there are a number of beautiful stories of this type that might melt a heart of stone. In fact, the quality of the book is very high throughout.

It goes on to propound a theory of life and to criticize the spiritualist movement. The criticism is good though hardly novel. It pillories the inferior mediums and suggests a scheme for the training of mediums and their registration more or less identical with that of Mr. Harry Price. The fact is that the demand for mediums is much greater than the supply. There are very few really good mediums but it is doubtful whether any training scheme would produce the number (constantly expanding) which are required. However, the more good training schemes the better, but registration has its dangers. Mr. Kilmartin talks a great deal of the fraud and charlatanry to be found in spiritualism. Here again unconsciously he imitates Mr. Price. When he gets to know more about the movement—and he does not pretend to know much—he will realise that except in physical mediumship there is very little fraud, except in the imagination of those who have little first hand acquaintance with the facts. People who answer the advertisements of those who are not sponsored by reputable societies can hardly blame the spiritualist movement. In any case the vapourings of immature mediums and the fortune-tellers can hardly be called fraud, though the law may so classify them.

Mr. Kilmartin tells us how levitation is accomplished and the "secret of telepathic phenomena." Many will be surprised to learn that this secret is concentration of thought. All the same his criticisms are worth reading.

His theory of life is born of the impact of the conviction of survival from his personal experiences on his own life history and his great interest in the study of evolution. His theory is that spirit and the ability to survive death are evolved like life from primordial matter. The soul is but the end product of the brain. Some of his dicta are peculiar. "Man has risen by no effort of his own to the summit of the organic scale and" this very fact "shows that he can go on progressing to a still higher destiny." This looks like a non-sequitur, unless it implies that progress in the spiritual scale requires no effort on man's part. It is not clear whether he believes in a God or not, though he considers a belief in God "ennobling." Altogether Mr. Kilmartin is too cocksure about everything, but most spiritualists would enjoy reading his book and be all the better for doing so.

B.A.C.

THE CHURCH IN DECAY

By Paul Miller. (Psychic Press, 4/6.)

"This is a frankly propaganda book with a purpose—to demonstrate the decay of the Church and show the living value of spiritualism." The "Church" practically throughout is the Established Church of England. The book exposes the uncertainties and vacillations of the Anglican Hierarchy in a ruthless manner. This is easy enough with the report of the Commission on Doctrine and the suppressed Report on Spiritualism—the contents of which are well-known—as ammunition. These two documents and the treatment they have received from the Archbishops and Bishops are enough to make anybody look foolish. Some of the most damning evidence is the questions put by the Committee on Spiritualism to Madame Adili Fachiri, which have been published in Baron Palmstierna's book *Widening Horizons*. The clerics seem more interested in points of dogma and discipline such as the virgin birth and the re-marriage of divorced persons than the essential truths of religion and the natural law. The Commission on Doctrine could put forward no convincing arguments for survival. They reject the idea of the resurrection of the physical body and say of the life after death "we cannot expect a coherent scheme but must be content to employ partially irreconcilable symbolisms and to remain otherwise agnostic" (!) Heaven is reserved for "those who have fellowship in God with Christ." Statements of this kind can only arouse amazement and contempt among thinking persons. Yet, as Mr. Miller points out, in the Report on Spiritualism lay the solution of all their difficulties, but the Bishops were too blind to see it. Unless the Churches can be leavened from within by movements such as Mrs. St. Clair Stobart's Confraternity, nothing can avert a final crash. The book is well written and should be widely read.—B.A.C.

TELEPATHY (in Search of a lost Faculty)

By Eileen J. Garrett. (Creative Age Press, New York. Price \$2½)

Mrs. Garrett's first book *My Life as a Search for the Meaning of Mediumship*, published in 1940, in New York, and later in London, interested her readers deeply by its relation of her childhood's sensitivity and the following up of this in later life by her gifts of mediumship. After years of exercise of the latter through trance mediumship she decided that she must henceforward exercise her gifts in full consciousness, and has successfully done so in clairvoyance, psychometry, healing and telepathy; it is to the elucidation of the functioning of the latter phase that she addresses herself in the present book. She says, "We have completely lost sight of the development of the individual consciousness and of the necessity for such development within each of us, if man is to continue to people the earth." Postulating that primitive man had the power of telepathic rapport with his fellows, that the gift was allowed to fall into abeyance while he developed his brain and reasoning faculties, she holds that now in man's great need for an extension of power, of knowledge of himself,

he must regain this lost territory and add it to all he has acquired if he would exist as a human being. Gerald Heard in *Pain, Sex and Time* makes a similar demand for a four-dimensional consciousness if man is to survive and master his world. Both would say, "Man, know thyself." But Mrs. Garrett will not have it that telepathy is an extra-sensory perception belonging but to a few. She holds that it is sensory and the heritage of all. Since her return to New York last year after moving experiences among refugees in the South of France, she has undertaken a class for telepathic demonstration with a group of thoughtful students, and following instructions in deep breathing, claims that most of these students have been able to transmit and receive messages satisfactorily, often to their own surprise. This is attained by the release of the emotions, through the deep abdominal breathing, and has resulted in a release of hidden depths in the individual and an enrichment of the whole life in a creative way. She believes that this is a safe way to make individuals aware of sensitivity and establish guards before the onset, as may happen in some cases, of clairvoyance or other psychic powers.

In an interesting chapter she discusses the difference between telepathic reception and clairvoyance. The former brings to the percipient the actual thought of the agent, often in exact words transmitted or object visualised, while the latter is received by means of symbols which the medium, by a code of her own, has to interpret to her sitter. The two may often merge but they have this essential distinction for her at least when they are analysed intelligently. She claims that telepathy is not a product of the imagination for it provides in practice its own immediate proofs. It is not a product of the subconscious. It is neither hysterical, neurotic, nor psychotic, and because it is none of these it is eminently suitable as an approach by the modern mind to any further extension of the psychic faculty.

An interesting series of modern experiments, not mentioned to my knowledge in this country, is recounted in which the agent was Sir Hubert Wilkins the Arctic explorer while on one of his journeys in 1937-38 and a friend in New York with whom he found he was in rapport. The whole account appeared in the *Cosmopolitan* for March, 1939; instances given of the exact reception by the percipient of transmitted and untransmitted thoughts and scenes from Wilkins' experiences make me wish for a full account.

Mrs. Garrett writes with skill and feeling and recalls again her childhood experiences as giving true guidance for all that she is seeking to understand of her powers of to-day. Whether she could have arrived at this stage without the psychic development, the value of much of which she now seems to question, I am doubtful. She speaks for instance of healing which she has been able to give to many persons through awakening telepathically their own knowledge of ills, resulting in cure. But she had great diagnostic and healing power through her trance mediumship, and it has been known in other cases, Andrew Jackson Davis, Ernest Oaten and others, that a stage may come

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The aim of the International Institute for Psychic Investigation is to study all faculties and phenomena which are known as psychic and considered supernormal, with a view to ascertaining:—
(a) What specific results can be obtained through these faculties ;
(b) Under which conditions the phenomena are most likely to be satisfactory.

This study includes trance states, the mental phenomena of telepathy, psychometry, clairvoyance and clairaudience, and the physical phenomena of telekinesis, apports, levitation, materialisation and direct voice.

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(NOTE.—Some of these activities have had to be curtailed during the war.)

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